

DEGREE BOOK
OF
THE ORDER
OF
BRITISH TEMPLARS.



HALIFAX, N. S.
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1867.

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RITUAL FOR DEGREE LODGES.

RAPS.—*Two raps will always be given at the Outer Door. If the Lodge is called under Degree of the Heart, four raps will be given at the Inner Door, and one additional for each succeeding Degree.*

PASSWORDS.—*The Quarterly Pass will always be given at the Outer Door; and at the Inner the Pass of the Degree in which the Lodge is working.*

OPENING.

DEGREE TEMPLAR.—The officers will repair to their respective stations. The Marshal will see that the gates are closed and guarded.

(While this is being done the D. T. fills the chairs of absent officers.)

D. T. The Marshal will examine all present and see that they are qualified to sit in our lodge.

M. (reports to D. T.)

D. T. You will now take charge of the outside door and desire the Guard to present himself for examination.

O. G. What are your commands?

D. T. You will advance and give me the quarterly pass and explanation. (O. G. gives it.) You will now repair to your station and carefully perform the duties of your office, allowing none to enter the ante-room without this pass, unless directed to do so by the Worthy Vice or myself.

D. T. Guardian of the inner gate, what are your duties?

I. G. To guard well this entrance to our Temple, and admit none, who are unqualified to sit therein.

D. T. You will advance and give me the password

of this degree. (I. G. gives it.) You will faithfully perform your duties, and permit none to enter or retire during the opening or closing ceremonies, or while degrees are being conferred, unless by direction of the W. V. or myself.

DEGREE TEMPLAR'S OPENING ADDRESS.

*“Officers and Brothers,—*In entering upon the duties which demand our attention this evening, let us seek to be fully impressed with the importance and solemnity of our position. No common responsibility is that which devolves upon us. Permit me here to remind you of what you heard at the reception of your degrees, concerning their nature and object; and also, that in the most deliberate, sacred and binding manner, we have, of our own free will and accord, in the presence of each other, and of Almighty God, pledged ourselves to their strict and constant observance. To neglect the performance of any duty even though we may not have pledged ourselves thereto, must incur guilt and punishment. But how much greater the guilt, and how much sorer will be the punishment, of the disregard of vows, holy in their nature, entered upon deliberately and without coercion, and made obligatory by every bond which honor and religion can impose. Such is the position in which we are found at this time; and the mere possibility of proving recreant to our pledges, should beget in every breast unflinching resolve, constant vigilance, and earnest prayer, that we may preserve unsullied our vows of fidelity to our sacred cause—charity to the whole human race—and love and obedience to that God, whose existence and power we have solemnly acknowledged. May our meeting on this occasion prove eminently instrumental in increasing our love to those holy principles which we have adopted; and our sense of the dread responsibility under which we are placed in reference thereto.”

You
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You will please sing our opening ode, after which
the Worthy Chaplain will perform his duty.

* *

OPENING ODE.

FOR THE DEGREE OF THE HEART.

As the rivers farthest flowing,
In the highest hills have birth;
As the banyan, broadest growing,
Oftenest bows its head to earth;
So the noblest minds press onward,
Channels far of good to trace;
So the largest hearts bend downward,
Circling all the human race.

FOR THE DEGREE OF CHARITY.

Meek and lovely, pure and holy,
Chief among the "blessed three;"
Turning sadness into gladness,
Heaven-born art thou, Charity.
Pity reigneth in thy bosom,
Kindness reigneth o'er thy heart,
Gentle thoughts alone can sway thee,
Judgment hath in thee no part.

Hoping ever, failing never,
Tho' deceived, believing still;
Long abiding, all confiding,
To thy heavenly Father's will.
Never weary of well-doing,
Never fearful of the end;
Claiming all mankind as brothers,
Thou dost all mankind befriend.

FOR THE DEGREE OF ROYAL VIRTUE.

Lift up to God the voice of praise,
Whose breath our souls inspired;
Loud, and more loud, the anthems raise,
With graceful ardor fired.

Lift up to God the voice of praise,
 From whom salvation flows,
 Who sent his Son our souls to save
 From everlasting woes.

Lift up to God the voice of praise,
 For hope's transporting ray,
 Which lights, through darkest shades of death,
 To realms of endless day.

WORTHY CHAPLAIN'S OPENING PRAYER.

"O Thou! Who art the Searcher of all hearts! We pray that we may be suitably impressed with the solemnity of those obligations which we have assumed; and that every disposition may be removed from our minds, which would conflict therewith. We acknowledge, that unaided by Thee, we can do nothing aright; and pray that Thou wilt impart unto us wisdom to deal properly in all matters which may engage our attention at this time; and that Thou wilt ever help us to the exercise of fidelity to our vows of Temperance, Charity to our fellow men, and Love and obedience to Thy commandments. We beseech Thee to give success to all the efforts which we put forth to benefit the human family, so guiding us therein, that our aim may ever be to glorify Thy Name. Hear us, we implore Thee, in behalf of all who are free from the fetters of strong drink, that they may be preserved from every influence which would lead them astray. In Thy mercy restore those who are walking in the paths of this destroyer of sobriety and virtue. May all who traffic in this great evil have given them such views of the misery which they are causing, and their guilt in Thy sight, as shall constrain them at once and utterly to abandon it. And may the principles of the Gospel of Thy Grace, so prevail throughout our world, that men shall speedily cease to hurt and destroy one another, and be filled with love to each other and to Thee. And the glory shall be ascribed to the Father, Son, and Holy Ghost, forever. AMEN.

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CLOSING.

DEGREE TEMPLAR'S CLOSING ADDRESS.

Worthy Brothers,—Time and duty call upon us to separate. In thanking you for your attention on this occasion, permit me to remind you of the importance of profound secrecy in reference to all the private workings of our Degree Lodges. Our meetings cannot but impress every rightly constituted mind with the beauty and value of the principles which we have espoused. May every action of our lives exhibit their impress. And as we go abroad in the world, let us remember that none of us liveth unto himself; and may we so endeavour to promote the well-being of our fellow men, that, as the rain distilleth from the clouds upon our earth—and the sunlight, warming and cheering the face of nature, jointly produce verdure and beauty everywhere, so, by our deeds of love to all, and the pure light of a virtuous life, we may cause the moral wastes around to bloom as the garden of the Lord. And above all, let us not forget, that all our actions, and the motives, which prompt them, are known to God: that we utter no voice but reports at His Throne: that with every footstep in life, we tread upon wires which will vibrate forever, through the peons of an endless eternity; and may we so live on earth, that we may all be reunited in the unending felicity of Heaven.

* *

CLOSING ODE.

Let us remember, ere we part,
To mingle with the world again ;
That God, who searcheth every heart,
Will know if we resolve in vain.

To Him we look ! fruitless our toil,
If His great blessing be unsought ;
His hand must still prepare the soil,
Or all in vain we shall have wrought.

Give us Thy blessing, God of Peace !
So that henceforth we walk aright :
Let goodness everywhere increase,
'Till error fade, before its light.

WORTHY CHAPLAIN'S CLOSING PRAYER.

Almighty God ! Who art the Author of all Good ;
we thank Thee for that loving kindness which Thou
hast manifested towards us. And now, as we separate,
we pray that Thou wilt pardon all our sins ; and,
casting ourselves, in our weakness, upon Thy great
mercy in Jesus Christ, our Lord, we beseech Thee, O
Father ! by Thy Holy Spirit, to renew and keep our
hearts, aiding us to overcome every besetment to evil,
and to love the Lord our God with all our heart, and
with all our soul, and with all our mind, and our
neighbour as ourselves. And when the journey of
life shall have ended, may we each have an entrance,
administered abundantly, into Thy Heavenly Kingdom.
Though our Lord and Saviour, Jesus Christ.
AMEN !

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Degree of the Heart.

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DEGREE OF THE HEART.

[The Marshal meets the Candidate in the ante-room, and announces his presence by two distinct raps at the inner gate.]

I. G. *[With a voice loud and distinct.]*
Who gives the alarm?

M. The Marshal, attended by a friend, who wishes to be inducted into the solemn Degree of the Heart.

I. G. repeats the words of the *M.*

W. V. T. Admit them.

[I. G. opens the gate, when they enter, and proceed to the chair of the Degree Templar.]

M. Degree Templar, our friend has been duly elected, and now wishes to receive the instructions and honors of the Degree of the Heart.

D.T. My *friend*, you have lived long enough in this world to learn that man often deceives, and that man is often deceived—Those we trusted yesterday, disappoint us to-day. It is through such instability of purposes and changes of plan, that valuable interests and truly noble enterprises suffer.

Did mankind feel the solemnity of a promise—did *all* feel that, after a promise, the obligation to execute was imperative, and that these obligations could not be laid on and off at pleasure, but must run parallel with the circumstances which called for their being made, things would be different. Promises should claim the whole heart; and especially this should be so, when great and good ends are to be attained. This is the object of this Degree. By it we wish to reach your *heart*, and fix upon you a sense of your obligation to the cause of humanity, which shall attend you while you live.—Are you prepared to take an obligation, and enter into covenant with us on this subject with your *whole heart*?

Candidate answers—I am.

D.T. You will then proceed with the Marshal to the Chair of the Worthy Chaplain and receive the obligation.

M. Worthy Chaplain, by the direction of the D. T., I present our friend for the obligation of the Degree of the Heart.

Chaplain. You will place yourself in the attitude in which you were initiated into this Order, and repeat after me the

OBLIGATION.

* *

I (*name*), in the presence of those members of the Degree of the Heart, and in view of my obligations to this Order, and the love I bear my race, do most solemnly promise that I will never divulge anything pertaining to this Degree to any one, except in a lawful manner. And I further promise, that I will discharge all the duties enjoined in this Degree, to the utmost of my ability, they containing nothing inconsistent with the allegiance which I owe my country, or the duties which my religion may claim; to the true

and faithful performance of which, I pledge my sacred honour.

*

W. C. You will now repair with the Marshal to the chair of the W. V. T., where you will listen to the lecture which recounts the duties pertaining to the Degree of the Heart.

M. Worthy Vice Templar, by direction of our Worthy Chaplain, I present our friend for the lecture and further obligation pertaining to the Degree of the Heart.

W. V. T. Persons can advance in this Order only as they advance in knowledge and virtue. Accordingly, this Degree relates to *yourself*—to your own *heart*—from which, as from a fountain, all your actions rise. Hence its name, the Degree of the Heart. The heart should be cultivated. That which does not do this is valueless. This is the object of our holy Religion—this is the object of Revelation—and this is the object of Divine government in our world. Should we fail in this here, we

pledge should prove ourselves unworthy of your respect or confidence. *Fidelity* is a great virtue. Where the *heart* is right, this is easy; and where this is possessed, we can trust confidently, and are happy, because we are secure. One great, I may say, the principal, object of this Order is to promote the cause of Temperance in our world. To do this, we must be temperate ourselves, constantly and devotedly temperate. Many have lost sight of this; they have felt that they might put on, or lay off, their allegiance to this cause at pleasure. Hence its great instability in times past.

The object of this Degree is, to secure your unwavering allegiance to this work. I have now explained the object we have in view in conferring this Degree. Before we proceed further, it will be necessary for you to take another obligation, in which you will be required to bind *yourself* in the most solemn manner, to adhere to this cause WHILE IN CONNECTION WITH THIS ORDER, and never, under any circumstances, while Membership shall last, voluntarily to use in-

toxicating liquors as a beverage. Are you prepared to take such an obligation?

Candidate — I am.

[But should the Candidate refuse thus to answer, he or she may be returned to the ante-room; such cannot proceed; not being sufficiently imbued with the spirit of our Cause. But the Candidate answering satisfactorily, the V. T. will proceed with the obligation.]

OBLIGATION.

* *

I (*name*), in the presence of the members of the Degree of the Heart,—and in memory of all the evils which have fallen upon my race—through the use of intoxicating liquors—do now, of my own free will and accord—and with a deliberate purpose to perform,—most solemnly promise,—that, be I where I may—and under whatever circumstances,—to the or in whatever country,—on the ocean or on the land,—among civilized or uncivilized men, I will not use or sell, knowingly, as a beverage,—anything that can intoxicate,—under the penalty of being held as one unworthy of confidence, by any person who

Are you ever, — and that I will steadily observe this, my promise, while a member of this Order. To all of which I pledge my sacred honor.

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Remember Ananias and Sapphira. They thought they were only promising to men, but the result proved that the Infinite and HOLY ONE heard their pledge, and He punished their falsehood. He has heard your solemn covenant, and He will hold you responsible for its fulfilment to the end of your mortal career.

Be FAITHFUL—be not FORGETFUL; be DILIGENT—be PERSEVERING; and so a good conscience and large success shall attend you.

Marshal you will now conduct our friend to the Worthy Degree Templar for the closing services.

M. Worthy Degree Templar, our friend having complied with all our laws demand, now comes to you for the closing services of the Degree of the Heart.

D. T. This Degree has a Sign, Password and a Grip. The Sign is made thus —, and answered thus —.

The Password is * * * * *

The Marshal will now instruct you in the Grip.

You will now listen to what is said in Revelation, of the offence against which we wish to guard you. This will show the strength of your obligation in a still more impressive manner. Listen to the words which came to Jeremiah from the Lord, in the days of Josiah, King of Judah. Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers of the sons of Hanan. And I set before the sons of the House of the Rechabites, pots full of wine, and cups, and I said unto them drink ye wine. But they said, we will drink no wine, for Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall DRINK NO WINE, neither *you* nor your *sons* FOREVER! Thus have we obeyed the voice of Jonadab,

the son of Rechab, our father, in all that he charged us, to drink no wine in our days, we, our wives, our sons, nor our daughters; but we have dwelt in tents, and have obeyed and done according to all that Jonadab, our father, commanded us. Thus said the Lord of Hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, that the sons of Jonadab, the sons of Rechab, have performed the commandment of their father, which he commanded them, but this people hath not hearkened unto me. But unto the Rechabites, thus saith the Lord of Hosts, the God of Israel, because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he had commanded you: therefore, thus saith the Lord of Hosts, the God of Israel: Jonadab, the son of Rechab, shall not want a man to stand before me forever.

I will now, in a few words, give you the history of this remarkable people, who. for their fidelity, are so greatly distinguished by that Universal King.

The Rechabites, though they dwelt among the Israelites, did not belong to any of their tribes. They were a separate people, and were the descendants of Jethro, the father-in-law of Moses. Jonadab, the son of Rechab, was a man eminent for his zeal for that which was right, and assisted King Jehu in arresting and driving a great evil from the land. He gave to his children the rule on Temperance, which has already been rehearsed in your hearing ; and their fidelity to that pledge seems to be to them the promise of perpetual existence. Since they entered into that covenant, nearly three thousand years have rolled away ; the glory of Egypt, of Babylon, Tyre and Jerusalem, have faded. Great and mighty nations have been swept from the face of the earth, and still this simple people, dwelling in tents, and without city or nationality, exists, and to this day observe their ancient covenant. You will see in this, an example of fidelity which is worthy of your imitation ; and you will also learn that Heaven visits integrity to this cause with peculiar honors.

We close this Degree, by urging upon your attention the example of those wandering sons of the desert. Where they have been faithful thousands of ages, be ye faithful unto DEATH.

The emblematic color of this Degree is BLUE. Its language is the same as that of the azure heavens, which throw their broad arch above and around us. As the eye never wearies in looking upon their mild and beautiful expanse, so the heart never tires in contemplating the results of true virtue. As, wherever we are, this beautiful arch is ever above us, the fairest emblem of strength, so we should be taught by it the firmness which should characterize true principle in whatever situation, or whatever country or society we may be placed. Wherever and in whatever you may see this color, be reminded of the obligations imposed upon you by this Degree.

Those present will form the circle, while the Chaplain offers a prayer.

PRAYER.

Almighty God, our Heavenly Father, smile upon and bless our friend and our mutual covenant. Grant that each—that all, may be faithful and diligent, and that we and this cause may enjoy thy blessing. And to the Father, Son, and Holy Ghost, we ascribe all praise, both now and forever. *Amen.*

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SECOND,

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Degree of Charity.

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DEGREE OF CHARITY.

[The Candidate being in the ante-room, the Marshal meets him, and announces his readiness to proceed, by three loud and distinct raps upon the gate. The guard opens the wicket.]

V. T.—*With a loud, distinct voice.*

Come !

[The gate is thrown open, and as the Marshal and Candidate enter, the Vice and Degree Templar repeat the following, the Marshal meanwhile conducting the Candidate slowly around the room.]

V. T. Thus are obstructions removed, and the way opened, to all who are intent on benevolent designs — those who look for the good of our race.

D. T. “Thou shalt love thy neighbor as thyself.”

V. T. Who is my neighbor ?

D. T. A certain man went down from Jerusalem to Jericho, and fell among thieves who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan - as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said to him, take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which, now of these three, thinkest thou, was neighbor to him that fell among thieves.

V. T. He that showed mercy on him.

D. T. Then let us go and do likewise.

V. T. May we receive goods or service of our neighbor without a fair equivalent?

D. T. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work.

V. T. May we give our neighbor that which is an injury to him, either as food or drink?

D. T. Woe unto him that giveth his neighbor drink; that putteth the bottle to him, and maketh him drunken also, that thou mayest look on his shame.

V. T. May we speak evil of our neighbor?

D. T. "Whoso privily slandereth his neighbor, him wil I cut off," saith the Lord.

V. T. Ought we to respect our neighbor?

D. T. Yes, always; for a "hypocrite with his mouth, destroyeth his neighbor," and "he

that is void of wisdom despiseth his neighbor."

V. T. Is it proper to reveal the private matters of our Order? and have these anything to do with our neighbor?

D. T. Most certainly, they have very much to do with our neighbor, and may not be revealed; for secrecy is the cement which binds together. The wise man says, that "a tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter."

V. T. Are there any further directions to be given to British Templars respecting their duties to their neighbor?

D. T. Yes. "Thou shalt not raise a false report; put not thy hand with the wicked to be an unrighteous witness."

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment. Neither shalt thou countenance a poor man in his cause unjustly. Nor 'shalt thou wrest the judgment of the poor.'"

"If thou meet thine enemy's ox, or his ass, going astray, thou shalt surely bring it back to him again," and, "if thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help him."

[During this dialogue between the D. T. and V. T., the Marshal and Candidate are moving round the room slowly, and listening to the conversation. But here they will stand before the Vice Templar.]

V. T. Such is a general view of the duties of this Degree. Are you willing to bind *yourself* by a solemn obligation to observe and practice them, so far as it may be in your power to do so, and to aid others in the same?

Candidate — I am.

[Should the Candidate refuse to consent to these duties, he may be permitted to retire; but in case he wishes to advance, the V. T. will administer the Obligation.]

V. T. You will then assume the British Templar's attitude for taking the

OBLIGATION.

* *

I (*name*), most solemnly promise, declare, and say, that I will not reveal any of the matter pertaining to this Degree; I will not write, indite, or cause to be written or indited, any part of its lectures, signs, passwords, tokens, or grips, so that any part may be unlawfully, or improperly obtained. I will only use and communicate what pertains to this Degree—as directed by the work of this Order—and in no other way, nor for any other purpose. I further promise, that I will remain faithful to my pledge **WHILE MEMBERSHIP SHALL LAST**, and that I will, by all lawful means, try to lead all with whom I may associate to be temperate, and the friends of temperance. And I solemnly promise to observe all the duties enjoined by this degree to the extent of my ability. To the true and faithful performance of all which—I, in the most solemn manner, pledge my honor.

All present, in unison. We witness your covenant.

*

V. T. You are now entitled to all the advantages which this degree can confer. This is a privilege which you will esteem highly; but what you should prize beyond this, is, the privilege which it gives you of doing good to others.

We cannot live to ourselves; we are destined to influence others; we attract them involuntarily to the good or bad which we may choose. How much more powerful, then, will be our influence when we exert ourselves, and with the effort use the appliances for producing a beneficial influence which the Creator has furnished to our hand. The BRITISH TEMPLAR is to do good *everywhere* and to *all* men. You are to have no enemies. Men may *wrong* you, they may *traduce* you, but *you* must not be *their* enemy. You must treat them *not confidently*, but *kindly*. Do them favours

as enjoined in the lecture—"If thine enemy hunger, feed him; if he thirst, give him drink." You are to minister to affliction, to want and wretchedness, wherever you find it, and *can*, whether in *purple*, or in rags; in a *cottage*, or in a *palace*. Your heart should ever be like the rock at Horeb, when touched by the magic rod of Moses—it should ever gush out with streams of refreshments to the weary, the thirsty, and the dying.

Kind words and *sympathetic tears* cost us nothing. They are a common bounty. The *poor* have them as well as the *rich*; the illiterate as well as the learned, and their price is often above rubies. They often make the desert and solitary places glad; and they teach the lips of the dumb to sing. You will not be an enemy even to the maker and vender of deadly beverages. You cannot wish or do anything to injure him, but you will do all you can to save him from the curse which is impending above him. If you cannot do this, you will toil to save his

victims ; you will labor to dry up the stream or purify the fountain of strife.

Mothers, Daughters, Sons and Fathers, have an interest here that is of incalculable importance, and each should employ all their influence to secure those interests.

The world is now before you. It is your field. Every intelligent being you meet has a claim upon you. You are a steward. You must soon give an account. There is a time when the maker, the vender, the victim of intoxicating drinks, the widow, the orphan, the murderer and the murdered, the hosts of the ruined, and those who have wrought the ruin by this means, and those who have influence, and they who wield the elective franchise, officers and constituents, will all stand before the judge of men! *You and I* shall be there! — and by these

solemn truths—by the responsibilities growing out of our moral relations, and by the interminable destiny that there awaits us, I charge you to be faithful to your obligation and these great principles.

The Marshal will now conduct you to our Degree Templar, who will instruct you in the Password, Sign, and Grip, peculiar to this Degree.

D.T. This Degree has a Password, Sign, and Grip, by which you may know a British Templar when you are appealed to for aid or sympathy, as a member of this Order.

The Password is * * * * * . The Sign is given in this form———, and is answered ———. The Marshal will now instruct you in the Grip.

The emblematic color of this Degree, which you are now entitled to wear, is RED, or SCARLET. As, in light, the red rays are the most intense and ardent, so the selection of this color for this Degree is designed to teach, that our charities should never degenerate into mere *formal acts*, but that they ought ever to be free and earnest, that the spirit which prompts them should be ever intense and ardent, that their *object* may feel, from our happiness in ministering to his wants that we are rather *receiving* than *conferring* a favor. As red is conspicuous among all other colors, and is, also, primary among the original colors given by the prism, so, the *virtue of true charity* will ever form a conspicuous element in our character—an element which, when possessed by us, will be seen and admired; but its abuse will surely be detected and lamented. When, therefore, you put it on, or see this color, remember your *duty* and your *obligation*.

* *

[*The whole Lodge rise, and all exclaim in concert—*]

Welcome!—Thrice Welcome!

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[*The Marshal conducts the Candidate to a seat.*]

THIRD,

OR

Degree of the Royal Virtue.

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DEGREE OF THE ROYAL VIRTUE.

[The Candidate being admitted to the ante room, is there joined by the Marshal, who will examine him in the Initiatory Word and the former Degrees, and announce his presence to the V. Templar by four heavy raps upon the inner gate of the Temple.]

I. G. *[In a loud voice.]*—There is an alarm at the inner gate of our Temple.

V. T. You will attend to it with caution.

[I. G. lifts the wicket and with a full voice inquires.]

Who comes there?

M. The Marshal, attended by a friend, who, having passed the outer and inner wards of our Temple, now wishes to advance to a knowledge of our highest principles.

I. G. *Has he* the words and signs which will secure *him* safety and protection on the journey.

M. He *has*, and *has* entrusted them to me, that he may advance.

[*J. G. throws open the gate suddenly.*]

Then let *him* come.

* *

[*The Lodge rise and exclaim together.*]

Welcome, *Stranger!*

D. T. Yes, Welcome; and remember, that the door of truth always opens thus to those who knock in faith.

*

D. T. Have you passed the initiatory ceremony, and taken the lower Degrees?

Candidate. I have.

D. T. Do you wish to advance?

Candidate. I do.

D. T. Can you give the initiatory word?

[*Candidate gives it as directed at initiation.*]

D. T. Give me the word of the first Degree.

[*Candidate gives that.*]

D. T. Give me the word and sign in the second Degree.

[*Candidate gives them.*]

D. T. Do you believe in the one Supreme and Almighty Ruler of the Universe? and do you fear Him?

Candidate. I do.

D. T. Do you believe that all our acts are done in his presence, and that he holds us responsible for all we do?

Candidate. I so believe.

D. T. Do you believe that the Almighty is displeased with the awful crime of drunkenness and of drunkard-making, and that he would be pleased if they were banished from the earth.

Candidate. I thus believe.

D. T. Do you believe that it is a duty which you owe to your Heavenly Father as well as to men, to labor to drive this scourge away.

Candidate. I so believe.

D. T. Will you enter into solemn covenant with us to do all you lawfully can in this enterprise, as a duty which you owe to your Creator?

Candidate. I will.

D. T. Then place yourself in the attitude in which you were initiated into this Order, and repeat after me our solemn

COVENANT.

* *

I, (*name*,)—most solemnly and sincerely covenant—with these British Templars—and before Him who has pronounced a solemn and awful curse, upon the drunkard and the drunkard-maker—that, as a solemn duty to Him, to my race, and myself, I will not use as a beverage—anything which can intoxicate,—be it what it may,—and I will use all lawful and moral means—to banish the evil from the world—as a duty which I owe to my Maker. I also promise,—that the words, — signs, — grips, — and all pertaining to this Degree — or either of the Degrees connected with this Order, or any part of its work—shall be by me kept as a sacred trust—and shall never be revealed or divulged by me — only in a lawful manner,—and as prescribed by the work of the Order. To all of which, I pledge my sacred honor.

D. T. In the first Degree you were instructed in your duty to yourself: in the second you were informed of what was due from you to your neighbor; and it now becomes my duty to impress upon your mind your solemn obligation to your Creator. This I am satisfied cannot be done more appropriately than in His own language.

“And God spake all these words saying, I am the Lord thy God. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, or serve them; for I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain. Remember the Sabbath day to keep it

holy. Six days thou shalt labor and do all thy work ; but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day and hallowed it.

“ Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”

Such are the duties which are taught and enjoined by this Degree, Respect and love to that Infinite Being, the evidence of whose power and glory and goodness we see everywhere. The seasons, the flowers, the fruits and colors of the world around and above us, all tell his praise from their countless tongues, and urge us to rival them with our superior powers. From his greatness and goodness arises our obligation to him, and to each other ; for if we have no respect or love for our brother whom we have seen, how can

we respect our Creator whom we have not seen?

I will now instruct you in the words and signs peculiar to this Degree, which has a Working Sign and Word; also a Distress Sign and Word. The Working Sign is made thus, ———, and is answered thus ———. The Distress Sign is given thus ———. The word is ††† †† †††††. The answer †††††. These signs are not to be used common; you are to employ them only in proving a member, and in case of real distress or necessity. The *words* of the Distress Sign are only to be used in the dark.

You have now passed through all the grades of our Order. The object of all ceremonies has been to impress you with a due sense of the three great relations of this life, and the duties which are incident to them. I wish briefly to remind you of these:

First, they respect yourself. If we are not faithful to ourselves, how can we be expected to be faithful to others. A corrupt fountain cannot send forth pure streams. Unless we have the principle within, unless the duties we owe to others have in some form an exist-

ence in ourselves, they will never appear. Such is the relation of a correct moral character to a right moral influence. Our own minds must bear fruit before it can be imparted to others.

Secondly, we owe a duty to our neighbor. No one lives without some influence. A man may enclose himself in strong walls; he may shut himself away from the light of Heaven; and if it is known that he exists he will have an influence; he cannot avoid it; it is something as inseparable from existence as breath is from life. The mere child, the tender babe has its influence, even upon the heart that has been moulded and set, and hardened by the tread of many years; why, then, should not our more active powers be influential? They are—it is unavoidable; and that influence will be broad and good, almost in proportion as we *will* to make it.

Hence the connection of the two Degrees arises from the natural relation which they bear to each other. You cannot fail to see their fitness, and we hope that they may form a rich theme for your meditation and thought during all your life.

The third and last Degree relates to our Creator. Without the most implicit reliance upon him, we must fail in many, in *all* our worthy efforts. "Except the Lord build the House, they labor in vain that build it. Except the Lord keep the city, the watchman waketh in vain." "For in him we live, and move, and have our being." We accordingly owe him respect, reverence, obedience, service and the fullest affection of our hearts. It ought to be the chief study of our lives, and our choicest pleasure to pay to him these our solemn obligations; and in doing this we shall be enabled to redeem all the pledges we have made here, and shall find the path of duty—which, though it tends upwards, and often winds over many a weary ascent—one of charming prospects, of fragrant flowers, and cheered by the shout of joyous ones, and made gladsome by the songs of the happy whose company we shall join.

The emblematic color of this Degree is PURPLE. Its language is that of *royalty*. The selection of this color as appropriate to this Degree, was to indicate to you that the virtue of which it is designed to remind you is the

chief of all virtues. Love is the fulfilling of the law, and that love must first reach towards, and centre in, the Creator; then it will extend to the creature.

PURPLE has always been regarded as the appropriate color for those who were chief in place and in power; but how much more appropriate for those who keep the "Royal Law." This color will remind you of the high place which has been given you by this Order,—of the confidence of those around you in your integrity and virtue,—and above all of the solemn obligation you are under to cultivate and maintain the high moral character which it teaches and enjoins. May it ever be your highest ambition to illustrate in your life the royal virtue—*Love to God*.

You are now fully entitled to all the privileges of our noble Order, and while we welcome you to its highest seat, may we be allowed to express the wish that your virtues may ever be a bright illustration of our principles, and the best commendation of our institution.

All shake hands with the candidate, and say

Welcome, brother!